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EVOLUTION OF COMMUNITIES.

V.

PERSONAL ambition in respect to office, as every body knows, is one of the greatest evils afflicting society under its present organization; and how to avoid it in the new order of Communism is one of the most important questions connected with the Evolution of Communities. This element marred the harmony of even the most devoted of Christ's followers, and it is useless for Communists to expect it will not manifest itself in their midst; but Christ pointed the way to victory. Calling his disciples to him, he said: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be greatest among you let him be your minister; and whosoever will be chief among you let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." That is the kind of leadership for Communities, and a kind that will make harmony rather than strife. No one will object to greatness based on service to others. Every one has a right to be as great as he can in that way; and the greater he is the happier will he make those around him. The more leaders of this sort there are the better. The lists of competition in good works are open to all. If a man honestly labors as a servant of the Community, and grows great in its service, the well-disposed will rejoice in his prosperity as they would in their own; and those who are jealous of his growth may follow his example, and "by patient continuance in well-doing" also come to honor. But take away from leadership the ideas commonly associated with it, and substitute in their stead the ideas which Christ proposes, and there will be little chance for rivalry and jealousy. Men usually seek position that they may exercise dominion as do the Gentiles, and be served and ministered unto, rather than that they may spend their lives for others.

Paul is our model leader. He was a splendid example of the true spirit in leadership. He abandoned himself to the spirit of service—laboring with hand, mind and heart—and gloried not in his "dominion" and "authority," but in his manifold services. To the Corinthians he wrote, "I will very gladly spend and be spent for you, though the more abundantly I love you the less I be loved;" and to the Ephesians he said, "I have coveted no man's silver or gold or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to those that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." What an example of service! Apostle to all the Gentiles, having the care of all the churches, yet supporting not only himself, but also others by his labor, and refusing to be chargeable to any! How fully he himself illustrates the principle that he commends to the Ephesians—that it is more blessed to give than to receive—more blessed to serve others than to be served! With such leaders Communities must thrive like the green bay tree—yielding all manner of good fruits.

The example of Paul also illustrates the important principle that true leadership consists in governing by truth rather than by personal influence and dictation. This is the safest leadership for the leaders themselves. A man can not safely stand at the center of a large organization if his attention is mainly on its external arrangements, or if he is chiefly concerned in making harmony by his own personal efforts, or if he lives on the confidence he inspires. He must be given to meditation, searching into interior truth—must be, in his intercourse with the Community, not chiefly a commander and director, but an instructor, a teacher of interior things. This results naturally from the amphibious character of a true leader, which we have explained in previous numbers. The personal element pertains mainly to the outward sphere; but intercourse with the truth to the inner world, and transcends all mere personal connections. If a man keeps truth, principle, edification, central and uppermost; if his main business is to teach and direct people to the fellowship of superior beings,—then he is not circulating merely his own spirit, but is a medium of superior influences; he is serving others and ministering to their highest needs.

Christ said, "For this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." That was his idea of leadership, and it leads to individual liberty. But leadership which consists mainly in the exercise of personal influence, however great the person who exercises it, tends to bondage; and the greater the person the greater the bondage. "If I bring out a principle," says one who has thought much on these deep questions, "your loyalty is spontaneous to that, and the truth does not bring you into bondage. If I show you how to do an example in arithmetic, you do not have to look to me, or be governed by me, in doing it; the truth is sufficient of itself to attract and govern you. Your loyalty to the truth that two and two make four is entirely irrespective of personal influence. All truth is of the like nature; and in order to ascertain what is the character of our influence we have only to inquire, Is it personal or generic? Are we given to instruction and edification in general principles, or are our life and attention absorbed in outward responsibilities, the details of government and personal direction?"

"UTOPIA, OR THE HAPPY REPUBLIC."

A PHILOSOPHICAL ROMANCE BY SIR THOMAS MORE.

I.

THE best preface to this ancient work on Socialism will be

A SKETCH OF ITS AUTHOR.

SIR THOMAS MORE was born in London in 1480, and beheaded at Tower Hill, July 6, 1535. His father was Sir John More, a Justice of the Court of King's Bench. Sir Thomas received the first rudiments of his education at St. Anthony's School, London, where he learned Latin. At the age of fifteen he became a page in the house of Cardinal Morton, Archbishop of Canterbury and prime minister, who was much pleased with the wit of young More, and predicted that he would prove "a marvelous rare man." In 1497 he entered the University of Oxford, where he studied Greek as a pupil of Grocyn, and formed an intimate and lasting friendship with Erasmus, who resided at Oxford in 1497-8. He gained distinction at Oxford as a writer of English and Latin verse. After leaving college he studied law at New Inn, and afterward at Lincoln's Inn, at the same time delivering lectures on jurisprudence at Furnival's Inn, and on Augustin's *De Civitate Dei* at St. Lawrence's church. He associated with the Carthusian monks at the Charterhouse as a lay brother, and is said to have practiced some of those austerities and self-inflictions which prevail among the more stern of the Catholic orders. Here he is said to have passed several years devoting himself to the study of the classics, the French language and music. He afterward entertained thoughts of becoming a priest, but on further reflection, influenced perhaps by the corruption of the priestly orders, he abandoned his design. "He preferred," said Erasmus, "to be a chaste husband, rather than an impure priest." He was twice married—first to Miss Jane Colt, and after her death to Alice Middleton, a widow seven years his senior. His graceful and varied learning was only surpassed by his sprightly, inexhaustible wit. "With him," says Erasmus, "you might imagine yourself in the Academy of Plato." He attained great eminence at the bar, and was employed in nearly every important case brought before the courts. About 1502 he became judge of the sheriff's court, and about 1504 was elected to Parliament. "He is," says Mackintosh, "the first person in our history, distinguished by the faculty of public speaking, and remarkable for the successful employment of it in Parliament against a lavish grant of money to the crown, which drew from Henry VII the remark that a 'beardless boy had disappointed all his purpose.'"

In 1514 and 1515 he was sent on two embassies to the Netherlands with reference to commercial intercourse. He was made Privy Counsellor under Henry VIII, in 1516, and became a favorite with the king with whom he advised, jested and discussed divinity, astronomy and other sciences. His public career was very brilliant; he was Knighted and made treasurer of the Exchequer in 1521; Speaker of the House of Commons, 1523; Chancellor of the Duchy of Lancaster, 1525; Lord Chancellor of England, Oct. 25, 1529 to May 16, 1532.

His literary works have received the highest praise. Speaking of the accuracy of his historical writings Hume says, "No historian either ancient or modern, can have more weight." "His Life of Edward V, written about 1509," says Hallam, "appears to me the first example of good English language, pure and perspicuous, well chosen, without vulgarism or pedantry." "More is to be considered as our earliest prose writer and as the first Englishman who wrote the history of his country in its present language. * * * * A very small part of his vocabulary has been superannuated."—*Sir James Mackintosh.*—"His Latin Epigrams have received a general esteem among learned men."—*Phillips.*—"More's controversial writings—on which he bestowed most pains and counted most confidently for future fame—have long fallen into utter oblivion, the very titles of most of them having perished. But the composition to which he attached no importance—which as a *jeu d'esprit*, occupied a few of his idle hours when retired from the bar, and which he was with great difficulty prevailed upon to publish, would of itself have made his name immortal. Since the time of Plato there has been no composition given to the world, which for imagination, for philosophical discrimination, for a familiarity with the principles of government, for a knowledge of the springs of human action, for a keen observation of men and manners, and for felicity of expression, could be compared to the Utopia."—*Lord Campbell's Lives of the Lord-Chancellors.*

He was a zealous advocate of the doctrines of the Church of Rome, and has been denounced for his alleged persecution of Protestants. Some historians, however, attach great weight to his own explicit denial of this charge.

He constantly refused to lend his authority to the king's divorce from Queen Catherine and marriage with Anne Boleyn. He also declined to take the oath to

maintain the statute asserting the legality and enforcing the validity of this union, refusing also to acknowledge the ecclesiastical supremacy of Henry VIII. On this account after thirteen months imprisonment, he was declared guilty of high treason and executed. His death, the act of a remorseless tyrant, was lamented at home with "deep but silent sorrow, in foreign countries with loud and general execration."

His private character was most estimable. He had a merry heart that was "impervious to all the slings and arrows of outrageous fortune." He took possession of his prison as if it were his chosen habitation, and jested with his jailor until stern authority relaxed into good-humor. He even joked upon the scaffold. He had more than wit to sustain him, he was "a good man and a holy," a firm believer in the great truths of Christianity. Erasmus said, "I should call his house a school or university of Christian religion, for there is none therein but readeth or studieth the liberal sciences; their special care is piety and virtue; there is no quarreling or intemperate words said; none is seen idle, every body performeth his duty; yet there is always seen alacrity, neither is sober mirth any thing wanting."

He was the Plato of his age, and the pioneer of modern Socialism.

(To be continued).

PRACTICAL CO-OPERATION.

In the town of Lexington, Middlesex Co., Mass there was, at the commencement of this century, a family by the name of Wellington, whose ancestors for several generations had resided on the same homestead and who had sustained unblemished reputations and were reasonably prosperous. Some had filled offices of trust and responsibility, and no one (as far as the writer can learn) was ever accused of crime. The father of the brothers of whom we are to speak was somewhat ambitious and built a large square house, partly of brick, quite pretentious in that day and now unsurpassed by more recent structures around it. This was intended as a residence for his own family and that of his eldest son, then about to be married.

Not long after this house was occupied, the father died leaving many unpaid debts, not only of those incurred in building, but also for current expenses; and his eldest son administered on the estate in form, but in reality he only proposed to the children that he and the next brother borrow money and pay cash for the estate, on condition that every debt of the father should be paid and *all* the balance given to the mother, or invested for her support. To this all agreed, and thus the estate was settled without the expense of a dollar, except for recording legal instruments. And I may add that when the five brothers found that the small balance left of the father's estate was nearly expended in the support of the mother and a maiden sister who had the care of her, they voluntarily agreed to furnish funds for their continued support. And never till the day of her death did the mother know she was dependent, or feel the necessity of curtailing expenses.

The eldest brother married in 1810, and two years after buried his eldest son which was the same year that the second brother married the sister of his elder brother's wife.

And now commenced a period of fraternal interest and confidence worthy of record and imitation, and needing a better pen than the writer wields and more space than he can claim in your journal to give the story of the advantages of mutual aid and of fraternal counsel and forbearance.

The construction of the house allowed but little communication on the ground floor but through the chambers and cellars there was a chance to pass and repass in the worst weather and rare was the day when this was not used to go and borrow sugar, needles, silk, or some other necessary article which could not otherwise be had for a day or two. One or the other side of the house was, during the earlier years, almost always free from the noise of children without much increase of annoyance on the other side, and often to the manifest relief of the mother where the children were as they would entertain each other. But the sacred precincts of "Grandmother's Room" opened a way for the relief of both mothers where the warm heart of "Aunt Nabby" and the patient and loving endurance of Grandmother, made this really "Hallowed ground" never to be abused.

Soon after the death of the eldest sister's son each of the sisters added to her already burdensome cares by giving to the world a sturdy son, not by any means of that kind that "never causes any trouble;" and every two years for twenty years each of these sisters, sacredly faithful to the command in Genesis 1 : 28, increased her own cares by adding one to the growing population of our country. Thus it was that in 1833 twenty branches of the vine that God had planted here were drawing nourishment from these two farms and found shelter under this ample roof and some necessarily very near the roof, as the demands of the farm and household required much hired labor. Ten, twelve, and even fourteen pupils went hence to the public school, and in stormy days one capacious "pung" was packed full of such as ought not to walk, while sturdy boys trod beside or rode on runners and on sleds behind.

Thus did fraternal coöperation give increased advantages, and promote the comfort of the young; for it was worth while to harness the horse for a dozen when it would not have been done for one or two. And so constant was this transportation, that the "old mare" formed an unconscious coöperative element, daily and and swiftly drawing the young of both families to the school under the guidance of an older boy (all the rest sheltered under the "Buffalo"), and then quietly trotting alone a mile back to her stable.

But Coöperation did not end here. As soon as the public school closed, a teacher was hired and found no time hanging heavily on her hands, as she daily met ten or twelve in an upper room under the most strict rules of school discipline sustained by parental aid, the significance of which was unmistakable. And here, as at the public school, absence or tardiness were rare and almost unknown. How much do these children owe to coöperation?

The elder of these two brothers went daily to Boston with the products of the two farms which were mostly milk, for which he contracted by the year. But there were many other articles for which he would find sale for his brother, always with the same fidelity as for himself and daily doing the "errands" necessary to replenish the family supplies and for which cash was always paid. At the same time the brother at home always had the elder brother's interest at heart, looking after the comfort of his children or his cattle and ready to counsel and aid his wife or employees. And nowhere was this fraternal regard of more value than in the conviction that both brothers felt when away from home that in case of sickness his family would be cared for with the same fidelity as if he were with them. And as such new comer announced his approaching advent, an uncle was ready to summon aid and an aunt (certainly after a few years "experience") faithfully sustained the hands of the competent nurse always and *often* employed.

It would be interesting to follow in detail the various ways in which the fraternal spirit promoted the comfort, economical living, and happiness of those two large families. When we say, that one always had a harrow, the other a roller, one a stone drag, the other a wood-sled, one a good horse wagon, and the other one of the best that could be made to be drawn by oxen, one a "pung," and the other a double sleigh—all of which were used by each—the reader will readily see in how many ways the exchange of shovels, rakes, hoes, large shears, the cleaver, butcher's knife and scalding tub, the sausage-filler, cake-pans, and blanc-mange moulds, was conducive to economy and comfort. When hay was to be made on the salt marsh, eight miles from the homestead, and must be secured between the tides the united force was equal to any emergency and on an approach of a summer shower at home, the exigency met a ready response. When the pitiless blasts of winter made their annual sweep across "the meadow," piling snow directly across the road that must be traversed to get the daily supply of milk "to Boston" no cheerful face or sturdy arm was wanting and a plenty of oxen, horses and sleds, gave opportunity for "all hands." Thus much for the advantages in material relations. These have nowhere been exaggerated and had we a daily record of events there could be numerous incidents worthy of narration.

But does the reader imagine it was all sunshine here? Or would he say this must have been the fair "Utopia" whose history has never before been chronicled? Or would he ask if these children were divine with no bickerings or open quarrel? By no means. "Mine" and "thine" were significant terms oftimes among the juveniles, and dissimilarities of energetic temperaments sometimes taxed severely the balance between maternal solicitude and the desire to do justly; yet hard words between the parents never tainted the idea of duty in the young and growing mind. And here, too, are some of the best effects of associate life. The psychological development resulting therefrom, was of no minor importance. I have alluded to the increased intellectual advantages of the children of both families on account of the joint interest of the parents. But who can estimate the psychological advantages of being reared in such an atmosphere of forbearance and fraternal effort, drinking in with the mother's milk the desire to do some good to the "other house?" Aye, more, beneath the beating heart of the loving mother who left her work or her bed to aid her sister's family, the fœtal life was stamped with characteristics that have and shall bless many a soul, and bear pure fruit beyond the grave. O. H. W.

THE CO-OPERATIVE INDUSTRIAL ASSOCIATION OF VIRGINIA.

With this title the organization which we have several times noticed under the temporary names of "The Virginia Colony," and "The Potomac Phalanx," has now been fairly organized and announced. It will be readily recognized as the new Socialistic enterprise which Mr. Samuel Leavitt has been for some months advocating in his paper, the "Eclectic and Peacemaker." From the official circular of the Association which has been sent us we reprint such parts as will give our readers a pretty complete idea of the plans and objects of the Company. For the names of the acting officers and Board of Directors the reader is referred to their advertisement on our last page. We understand that Mr. Charles Sears was also one of the early movers in the scheme, but his name has not lately appeared in connection with it. The circular runs thus:

The charter provides that the capital stock of the Company shall be divided into shares of $25 each. The by-laws provide that non-resident stockholders shall hold their stock subject to the right of the resident associate workers to buy it at any time upon payment of its par value and any dividend that may be due upon it. This will enable the actual resident workers out of their earnings, or otherwise, to extinguish all claims of capital upon the Association.

The following is a brief outline of the aims and purposes of the Association:

1. To make industry more honorable, attractive and profitable, and to secure to the industrious an equitable distribution of the products and profits of their labor.

2. To combine and organize capital and labor in harmonious union as co-operative factors of a common product, and thus secure orderly and economic activity of productive power instead of the prevalent confused, wasteful and ineffective efforts.

3. To secure thorough practical education to every child, tender care to the sick and disabled, and a guarantee of competence in old age.

To accomplish these purposes the Company propose to unite capital with a large number of workers skilled in all the industrial pursuits essential to comfortable living.

A tract of land sufficient for present purposes has already been secured by the Company. It is beautifully situated upon the Potomac river, about twenty miles below Washington, which city is conveniently accessible daily by steamboat, and there is also a railroad within a short distance making frequent connections North and South. The land is of good quality, varying from a sandy loam to a clayey soil, having a rolling surface and excellent drainage. A portion of it is in timber, and the remainder under cultivation, having extensive fruit orchards of young trees, just commencing to bear abundantly, the soil and climate being admirably adapted to fruit growing. The climate is mild, healthy and salubrious, being especially advantageous for those predisposed to or affected by diseases of the throat and lungs.

There are already sufficient buildings on the place for the accommodation of a large corps of pioneer operatives, and the programme of operations has been so far matured that the Company are now ready to receive subscriptions to the capital stock, and applications for membership as resident workers of the Association.

Subscriptions are solicited from people of means throughout the country, and an especial appeal is made to those who are willing to aid and encourage an enterprise for giving employment to the thousand of intelligent and skilled men and women who are willing to work but can find no employment.

MEMBERSHIP.

Applications for admission as resident associates should be made in writing to the Secretary, stating particulars as to age, occupation, family, &c. If the application be approved, the applicant will first be admitted to a six month's probation. Probationary members will be admitted to full membership if satisfactory to themselves and to the Company, but a deposit of $25 will be required from all applicants as a guarantee of good faith, and to protect the Company against loss, which deposit will be placed to the credit of the depositor. On admission to full membership not less than four shares of stocks will be required to be taken. The foregoing provisions may be modified by the Company in exceptional cases.

The following statment of principles and plan of operation will indicate the method by which it is proposed to secure a just compensation for labor and an equitable distribution of its products:

1st. All payments for labor or service in every pursuit shall be governed by these essential principles, to wit: That every pursuit necessary to the well being of the community is equally as honorable, dignified and useful as every other, and should be equally rewarded, unless attended by special hardship or danger, when its reward should be increased. 2d. That the average hours' labor and product in any one pursuit shall be the precise equivalent of the average hours' labor and product of any and every other pursuit. The

average hours' labor being taken and deemed to be that amount of labor which the average workman in each pursuit can perform in one hour, and the average hours' product what an average workman can create in one hour.

No worker will be entitled to receive any other compensation than tickets showing the number of average hours he has worked. These certificates or tickets will be the only medium of exchange in the internal business of colony.

This will be the basis of exchange for all products in any branch of industry. To this end a central store-house will be established, where the prices in hours and minutes of work will be affixed to every thing therein contained, and this shall be the selling price to every holder of the time tickets. As these tickets represent products in general use outside the colony they will no doubt be readily convertible into money. The Company will furnish lands, teams, tools, public buildings, an extensive machine-shop supplied with powerful engines, dwellings for the advance batallion of the resident members. It will also furnish food for the use of the colony until such time as it may be able to raise its own. The labor will be performed by the resident members organized in the best manner possible like the workmen of a well-regulated mine or manufactury. Intelligent foremen will be selected, at first by the board of Directors, but after full organization by the workmen themselves, in each branch of industry. * * * * *

At the annual settlement of the books, provision shall be made for the following payments out of the surplus product of the year:

1. The sum necessary to make improvements and carry on business.
2. Six per cent. dividend to capital stock.
3. The remainder to be divided among those who have worked in proportion to the number of average hours of work performed. * * * * *

Private opinions and affairs will be subject to no interference. Every member will have the largest liberty to enjoy himself in his own way, subject only to the usual rules of good order and deference to the rights of all.

At first all must necessarily eat at commons, and washing will be done in a steam laundry. As soon as suitable private cottages can be built, an option will be given to such as choose private tables. It is believed that good, plain board, prepared by professional cooks, can be given by the Company at $1.25 per week, for each person.

* * * *

We are now ready for subscriptions to stock and applications for resident workers. We propose to begin operations upon the ground in early spring.

Our first need is of farmers, builders, blacksmiths, and the more common pursuits. Persons skilled in labor-saving devices, and who can turn their hand to any thing required, will be especially valuable. They must have the habits of self-denial, patience, forbearance and submission to lawful authority which make good soldiers. This is no mere pleasure excursion. It is the organization of the industrial army for its final battle. Only those who have the true soldier qualities and the soldier spirit can help us. Unflinching endurance and pluck will be needed. It is the battle of labor, not for bread only, but for industrial freedom. The prize to be won is well worthy of all needed sacrifice. With victory shall come for you and for your children competence amid order and beauty and all noble and delightful surroundings.

A CENTENNIAL DOCUMENT.

DIARY OF GIDEON SAVAGE.

(*Concluded*).

Dec. 13, 1777. We moved from Jacob Wence's on the Sibba road and went over Schuylkill.

[Their late camp was at White-Marsh about eleven miles north-west of Philadelphia, and six miles from the nearest point on the Schuylkill.]

" 15. No movement of the enemy.
" 16. Rain all day and we are out after a saw-mill.
" 18. Rain all day again. We are at the Valley Forge.
" 19. Moved up to the Valley Forge.

[Here we may say a few words, albeit the winter of 1777 at this place is not a piece of history unfamiliar to the American reader. Valley Forge was a woody eminence on the south bank of the Schuylkill, about twenty miles north-west of Philadelphia where the British army lay, and twenty-five miles south-east of Reading where the American stores were kept. It was easily defended, and there Washington could watch the movements of Howe and protect his own magazines, and there his army, variously estimated from eleven to seventeen thousand men, was quartered from the middle of December till the following June. Washington selected the place himself after personal survey, and made his plan for going into winter quarters there, amidst the conflicting opinions of his officers, and against the remonstrances of the Pennsylvania assembly, which ignorant of the destitution of his army and the difficulties of the undertaking, was anxious for a winter campaign. He announced the plan to his troops on their march to the place. Sparks says orders for the building of the huts were issued Dec. 18th. Compare with Gideon Savage's date. The huts were arranged in streets like a city, each hut containing twelve or fourteen soldiers. The sufferings of the army in this camp have often been rehearsed. The rigor of the winter was extreme, and they were scant of blankets, clothing and shoes. For want of covering the soldiers often had to sit up all night by the camp fires, and the snow was stained with the blood of their naked feet. Their rations sometimes gave out, and Washington was finally obliged to send out and seize provisions wherever they could be found, a necessity which he considered one of the greatest of misfortunes, warning Congress of its dangerous consequences—that it would be ruinous to the morals of the soldiers, and create dissatisfaction among the inhabitants. There were mutinous feelings among a few, and some of the foreigners deserted, but Washington's personal influence was all commanding, and the majority of the army submitted to their trials without a murmur. The rigor of the winter appears sufficiently in Gideon Savage's record, but that is all. He was not the man to tell what he suffered.]

Dec. 20. Began our house for winter quarters
" 21. Was the Sabbath.
" 22. No news of importance to-day.
" 23. Was very cold but pleasant for the time of year.
" 24. No news of importance
" 25. Cloudy and some snow.
" 26. Cold and cloudy—thirty prisoners taken.
" 27. Cleared off.
" 28. Snow and very cold. I went to [not legible] for boards. The same day is the Sabbath.
" 29. Cleared off and cold.
" 30. Cold and clear—ten prisoners brought in.
" 31. Very cold still.
Jan. 1, 1778. No news of importance.
" 2. Very pleasant—warm at night, some rain.
" 3. We heard of the taking of the two ships loaded with clothing and arms.

[It is a pity he don't tell us whether this was good *nuse* or bad—whether it made them sorry or glad, that bitter winter at Valley Forge. We are afraid the enemy took those ships, and deprived the poor fellows there of some intended relief.]

Jan. 4. No news of importance.

[5th, 6th, 7th, and 8th, uneventful as the 4th.]

Jan. 9. Pleasant. Working at Gen. Washington's quarters.
" 10. There was a man hanged. We still working at the General's.
" 11. The same day is the Sabbath.

[Here a leaf is missing, we regret to say, for it is right in the middle of the story. We might have had the scantiest mention of Washington again under some of the missing dates, but are obliged to skip a month almost, as the next date is evidently in February.]

—— 7. Cold and clear. Wind at north-west.
" 8. Snowed all day—the wind at north-east.
" 9. Very cold and the wind at north-west.
" 10. Which is twelve months, just, since I enlisted.
" 11. Rain and snow. Cleared off at night. The wind at north-west.
" 12. Still at work at the General's.

[We find the following little mention in Spark's Life of Washington:

"Mrs. Washington joined her husband at Valley Forge in February. Writing a month afterwards to Mrs. Mercy Warren, the historian of the Revolution, she said: 'The General's apartment is very small. He has had a log cabin built to dine in, which has made our quarters much more tolerable than at first.'"

This tells us perhaps, what Gideon Savage was doing at the General's—making a dining-room. Happy man, if he added only a little to the comfort of Washington in those days, the time of his greatest humiliation and discouragement.]

Feb. 15. Cloudy, warm and snow at night.

[From the above date on to the first of March is simply a meteorological record, with the usual mark of courtesy to the "Sabbath." The fierceness of the winter must have spent itself early, as these last two weeks of February were warm—"very warm" by spells.

To the diary is added the following curious memoranda:]

June 5. 1777. Then at Morristown. Then drew rum for the company and it was kept back by the Captain and candles. Again at Wilmington drew *sauce* money, [if we decipher the word] 60 dollars and 50, and each man had one dollar then in the company, including seargents; and ever since all the candles kept back by Capt. Mills
Feb. 11. 1778. Capt. Mills took from us one barrel of whiskey that we bought for our own use. At another time he kept back rum from us.
" 16. Then Captain struck a man.

[Capt. Mills was not very popular, it is evident, with one man in his company, but we should not expect that man to give any words to his spleen. He bottled up the facts in their own pepper and then let them stand.]

Feb. 21. The Captain set out for home.
" 22. Newberry set out for home and Clark set out for home.
March 2. 1778. Then I set out for home.

[We have found this diary of Gideon Savage bare as the trees of winter, clear black and white, with not the smallest buds of emotion to color the scene; but here at the very last we think we see a little something green—at least enough to excite the imagination of a mother. "I set out for *home*." There is a lurking sentiment in that, we are sure. He had a home that he loved. It was not the home a man makes for himself when he marries (he was unmarried—24 years of age), it was the home he was born in, the home of his father and mother and brothers and sisters. He had not outgrown his fondness for that. And now we think of it, he "set out for *home*" once before—got a furlough when he had been away only six months. Ah! he had a heart—this Gideon Savage.]

WHERE IS THY BROTHER?

BY GEORGE LANSING TAYLOR.

Brothers, O, the world is lonely!
Every spirit dwells alone!
If our hearts for self beat only,
Better then our hearts were stone!
Man is yearning for the kindness,
Of his unknown brother man;
Shall we shut our hearts in blindness
And not strengthen whom we can?

Brothers, countless hearts in sadness
Pine for dear, thrice-blessed love,
That great ocean of all gladness
Pulsing through all worlds above;
Love, that is the all of heaven,
Love that sent the God-man down,
Love, that erst to man was given,
Earth like heaven to bless and crown.

Brothers, there are brave hearts, weary
Of the great highway of life;
Faint along its deserts dreary,
Sharp with thorns and flinty strife;
Stricken through with iron sorrow,
Love in exile, comfort fled,
Perished every bright to-morrow,
Hope is dying, joy is dead.

Brothers, there are hero-spirits
All around us all unknown,
Almost guessing half their merits,
Grappling with their lot alone;
Striving toward a nobler being,
Toward a larger life sublime,
Some great, holy future seeing
Looming up the far-off time.

Brothers hark! the groans of toilers
Bound in want with chains like steel,
Crushed by hard, relentless spoilers,
Ground beneath exaction's heel!
Up to heaven every morning,
Every evening goes their cry,
Wrathful thunders mutter warning;
Judgment slumbers not on high!

Brothers, there's a world before us,
A wide world in woe and night;
Million outstretched arms implore us,
Million voices cry for light!
Fellow-spirits, all immortal,
Spirits brothers to our own,
Grope toward heaven's darkened portal,
Grope, and stumble, and are gone!

O, my strong and valiant brothers,
Is there naught for us to do?
Dare we rest at ease while others
Perish with relief in view?
Can we see the strong upheaving
Of the world's great struggling heart,
And not feel, for man's retrieving,
Mighty longings in us start?

Shall the Spirit's power, like leaven,
Unexplained the race still move?
Shall the God-man stoop from heaven
In unutterable love?
Shall the eternal Father's yearning
Follow earth's apostate host,
Yet in us no *woe* be burning
If we save not millions lost!

Up, my Brothers! Let us Labor
In our measure, with our might
Till we lead our long-lost neighbor
Back to strength, and hope, and light!
Let us learn to love each other;
We have been estranged too long,
Vexing earth, our voiceless mother,
With unceasing strife and wrong.

Brothers, banish doubt and sorrow,
Let the sword and cannon rust;
For a better, brighter morrow
Let us toil, and pray, and trust;
Lo, along the dawn above us,
Heaven's blest omens bright unfurled!
Hosts celestial aid us, love us!
Let us up and save the world!

SOME remarkable discoveries have, according to the *St. Louis Republican*, been lately made by a party of scientific explorers in the neighborhood of Milton, Wisconsin. There are in that district a number of mounds, which recent archæological investigation has referred to the mysterious race that inhabited the central portion of North America long before the present aborigines obtained a foothold there. Selecting the largest of these mounds, the explorers dug a trench from its outer edge

to the center thirty feet long, five feet wide, and at the center attaining a depth of ten feet. About a foot from the bottom, at the deepest part of the excavation, a layer of ashes and decayed wood was laid bare. A few inches below this was a hard deposit resembling mortar, and beneath were found the remains of four adults and two children. That they belonged to a race of mound-builders is inferred from the fact that there had previously been exhumed, only eighteen inches below the surface, a complete Indian skeleton. The other, and vastly more important relics were eight and a-half feet lower down. The first of these, a skeleton of a man, lay with the head to the west in a reclining position. At the knees, near each hand, were two ornaments composed of the teeth of some wild animal, about four inches long, and having holes bored through for the string which attached them to the wrists. Close by was the skull, but so badly decayed as to prevent removal. A little to the south of the skull were four perfect flint arrow-heads, as cleanly cut as if the work had been done by the best modern machinery. Lying around and under the shoulders were twenty-nine beads, manufactured from small skulls, and perforated so as to be worn as a necklace. Evidently this was the skeleton of some distinguished personage, for among the bones of the five others no ornaments whatever were found. The chief's companions were arranged about him to the west, north-west, and east.

AMERICAN SOCIALIST.

THURSDAY, JANUARY 11, 1877.

THE position of an editor is always one involving much hard work. He has to write his editorials, prepare his news, make suitable selections from other publications, and attend to his correspondence. All editors have this round of duties to do themselves or superintend while their assistants do it, and there is usually nothing in it but what may be done with calmness and even serenity of mind. But in the case of a paper which, like the AMERICAN SOCIALIST, is filled with new and fecund ideas, the editor and his associates are subjected to some peculiar hardships. The matter they send out not only fertilizes the minds of a great many sensible people, but a great many odd people are also stimulated to respond. These last send in a stream of communications for which the editors are not at all prepared. Tremendous essays, covering half-a-dozen or more pages of foolscap, become frequent. These are written in a variety of difficult hands, to decipher which would require much time and vexatious labor. The writers evidently imagine they are each gifted with an unusually powerful thinking apparatus, and they do not conceive that the want of a common-school education should lessen, in the slightest degree, the value of their lucubrations. Moreover these writers do not condescend to handle facts. Their own theorizing and moralizing is the important thing; facts are beneath them. To be sure there are a few exalted ones who state it as a fact that they have received astounding revelations which are destined to upset the world very shortly, and the gist of which is contained in some "Little Book Opened," or some "Seventh Seal Removed," which can be had for a reasonable sum. The underscoring and mechanical illumination of this sort of communication is wonderful, considering that it is often done with a blunt lead pencil.

Now the editors of this journal beg leave to say that, while they desire and request a full and free correspondence with all who are interested in any phase of Socialism, and are especially pleased to receive communications narrating *facts*, historical or other, they prefer, nevertheless, to reserve to themselves the business of writing their own *essays*, feeling abundantly able to do this part. They are impelled to make this brief explanation of their difficulties by the fear that, unless there is a decided let-up in the frequency of the foolscap communications to which we have alluded, they may fail to issue fifty-two papers in the year, as they have promised to do.

The Shaker enters upon its seventh volume with the number for the present month, and we notice that it is enlarged and has introduced some new features. It has thrown off the cover which contained its advertisements, and is filled entirely with reading matter and original Shaker music. It has undertaken to publish a more extended "Society Record," and a series of "Social Life Letters." The editor says: "We know not why Shaker Social Life should not be the happiest; and if it is, why withhold the recipes, with directions?" G. A. LOMAS, and N. A. BRIGGS continue to act respectively as editor and publisher, while one sees among the contributors the well-known names of F. W. EVANS, G. B. AVERY, and many others.

A DIVISION OF EARNINGS.

IT is a good old adage that "figures can not lie;" and hence in our generalizations in regard to Socialism and Communism, we always like to obtain the support of a column of figures. Many questions of detail involved in the great considerations whether or not these forms of society are an improvement on those already existing may be settled beyond a doubt by a glance at the annual balance-sheet of any successful Community; and therefore all statistics which throw light on the results attending the establishment of practical Communism are desirable contributions to politico-economical science.

We were led into this vein of thought by a glance at the balance-sheet of the Oneida Community for the past year. This document shows, among other things, that the number of hired workmen employed by that body in 1876 was about the same as the number of members constituting the Community, and that the amount of money paid to these outside workmen during the year was nearly the same as that resulting to the Community as the profits from its productive businesses. That is to say, here are two bodies of people, the employers and employed, equal in numbers, engaged in employments which produce per annum a certain sum as the combined result of the labor of both parties. At the end of the year it is found that this sum has been equally divided between the employers and employed, giving each of the two parties the same amount of money, as the result of their year's work.

It has been the fate of the Oneida Community, in common with other successful Communities, to have its business increase faster than its membership; so that, beginning by supporting itself by the labor of its own members, it has been driven perforce to employ outside workmen to supplement its own lack of numbers. Such a course never fails to bring down upon a Community the animadversion of the labor reformers and other not over-friendly critics, who raise the cry that such Communities have apostatized from Communism, and have become capitalists and the enemies of the working classes. "These Communities," they say, "should make common cause with their employés, share with them the earnings of their businesses, and not keep the larger slice to themselves."

Now the balance-sheet to which we have referred, shows that this is practically what the Oneida Community has done in the past year. The individuals composing this body are working men and women, and the figures show that they have added their earnings to those of their workmen, and shared the gross result about equally. If such a proceeding makes a Community a capitalist, it must certainly be owned that it is a very beneficent function, and one of which no one ought to complain; for it has provided tools, workshops, machinery, stock and money, added the labor of its own members, taken all the risks, and then divided the gross earnings with its employés.

"But," says the critic, "this does not satisfy me at all. Here is the Oneida Community, with a fine dwelling, pleasant grounds, horses and carriages, and money in the bank to meet emergencies, while its workmen live scattered about in little cottages, with none of the luxuries, and not always the ordinary comforts of life. We want you to share *these* things with them." "But have we not already shared with them, Oh critic?" is the reply. "We have given to them their half of the combined earnings, and have taken ours. What can possibly be more fair? By combining our share and building a common dwelling, decorating a common lawn, and buying horses and carriages for common use, we manage to secure to ourselves a larger proportion of the comforts of life than if we divided the money into little sections, and each took his part, and set up a separate establishment of his own. If our employés had taken a similar course at the beginning, they would no doubt have been able to secure all the advantages we now have; and if the property of the Oneida Community were equally divided among its members, their individual wealth would be no greater than that of many of their workmen. Our employés take their share of the money and dispose of it as they choose, and we do the same; and have we not the same right to combine and reap the advantages accruing therefrom, as they have to separate and endure the resulting disadvantages?"

This is where the logic of the situation leads us, and it is the inexorable termination of all such inquiry. Given to two equal bodies of men and women, the same annual income, let one party hold together and communize its means, and let the other separate, and divide its means, and the result is that those who hold together will be able to surround themselves with comforts wholly beyond their reach as individuals, provided always that their affairs are administered with prudence. It would certainly not be just to demand of the Oneida Community that, after once dividing its earnings with its employés, it should divide again, because these men did not put their money to as good use as their employers. "Which is the bear and which is the tiger?" asked a rustic of a traveling showman. "You pays your money and you takes your choice," was the reply. We have paid the price and chosen Communism; and those who have made a different choice should not belabor us because our path proves to be smoother than their own, but go and do likewise.

PRACTICAL SOCIALISM.

THERE is one way in which the dreams of the most enthusiastic Socialists might be realized, and speedily; and that is by enlisting in their cause the strong men of the nation—men of ability and large practical experience, the natural leaders of the people, the captains of industry, the builders of railroads and managers of great manufacturing businesses. There are thousands of such men in the country—men of solid power, possessing both intellectual and administrative talent of a high order; and they must be converted to Socialism, and made to realize that they have higher duties to perform; that instead of laboring to build up their individual fortunes, or those of their immediate friends and relatives, they ought to be the leaders of great Coöperations and Communities, and labor for the common interest of hundreds. The industrial relations of the whole country might be soon put on an entirely superior basis could we draw the class of men we have described into the work; and to do this it is only required to change their impelling motives—put *altruism*, or living for others, in place of *selfishness*, and convince them that their own individual interests would be better subserved. How easy it might be, could the higher motives prevail, for every employer to make interested partners of his workmen, and enlarge his home so as to include all their interests. And what gain every way would result? There would be vast economies—saving of time, of labor, of expense, in every department of life. There would be great improvements in the conditions of the workmen. There would be new incentives and new facilities for personal improvement. The enlarged family would take on the character of a school, and would grow into all the conditions essential to the highest development of all its members. The AMERICAN SOCIALIST has described the splendid achievements of simple brotherhood combinations; but what are these compared with those which would flow from the greater unities that our plan contemplates! Success to *altruism!*

THE NEW SECOND COMING.

THE pamphlets issued by the "Brotherhood of the New Life" are entitled *Hymns of the Two-in-One*, and *The Lord; the Two-in One: Declared, Manifested and Glorified.*" From the last we extract several passages which open a vista for insight into the interior organization of the Brotherhood and its thoughts about itself and other folks:

"Christ in his divine quietude, unobtrusively for the last quarter of a century, has been teaching and training and instructing certain disciples whom he has chosen out of the world, because they were of such a type that they could be chosen. He has disciplined them in the salvatory law, taught them his method, baptized them into his strength, made them a unit, so that if one is in Europe and is weak from labor, those who are in America can bodily uphold him. He has demonstrated himself in the demonstration of solidarity. In the midst of them he has organized the type and model of divine society. He has taught them how to act in freedom without losing an absolute loyalty, to obey unquestioningly and implicitly, at the same time maintaining their noblest individuality and private responsibility. They are as absolutely one man, for all effectual social purposes, for industrial purposes, for all civil purposes, as if their several forces were gathered up into one human structure. This is the germ of the kingdom of humanity.

In the midst of this Society dwell that two-in-one, who are called in these pages Lily and Crysantheus; and this two-in-one bear rule absolutely, because those of the Society in whose midst they rule love them with a love more intense and pure and intelligent, and evermore enlarging and developing than the world has ever known. They have built a love-throne for their king and queen who, two-in-one, are the primate of their series, at once on earth and the beginning of their order and the consummation—the alpha and omega, the first and the last. This Primate Pair of the Society, who are in the midst, hold in their midst, as incarnative from their incarnation, the Lord Jesus and his Lady Yessa, God manifest through the flesh.

One of this pair has been known for more than twenty years as the Lily Queen. It is now permitted to say of her

that, as to earthly parentage, she is of one of the most ancient and illustrious of the reigning families of Europe; that she is a woman golden-haired and beautiful; that she walks in the midst of their society; that she is able to appear in the objective from the subjective through her husband, demonstrative and palpable to every sense; wearing thus the likeness of that body which is the body of the resurrection; literally the first of God's returning angels in whom the resurrection of the body in ultimates is a fact demonstrated. Our Lily was taken as a child by decease from the natural world, and specially educated in solidarity, that she might become a pivotal woman or queen of our kingdom. She is literally as a nursing mother, and her presence in our midst a source of assurance, vigor and delight.

Of that martyred man who is her counterpart [supposed to be T. L. Harris], we dare not trust ourselves to speak. He has gone up into his discrete degree, and moves no longer on earth—save through a certain visual appearance; though his flesh has not seen corruption; no more of earth, yet substantially present; one with his counterpart, he bears the burdens of the Society, lifts its loads, undertakes its dangers, and seems never to sleep. His days are one labor, and his nights more productive than his days.

The manifestation of our Lord, through this, his first begotten resurrection pair, is exceedingly powerful; quiet as the rise of the sun, increasing daily in splendor as we are more inured and accustomed to the divine element let down from the arch-natural into the natural world.

Communicating to distant friends and brethren the good tidings of God's kingdom in our midst, we break the spell of our inviolable reserve now for the first time. We have been waiting for the descent of our Lord in the consummation of these great changes. Our work, at present, is simply to declare the truths that are given of the Lord as the beginning of the declaration of his glorious Second Coming to redeem and save his race. * * * *

After our Lily-mother became fully incarnate, she led down to those of the Society whose counterparts were in the heavens, and who were in states that permitted the beginning of their descent to them, bride to bridegroom, bridegroom to bride. She taught us the law of their coming. She took from her own naturalized substance to clothe the brides; while her husband took from his vitalized substance to clothe the bridegrooms; and so again they shared in the Society the flesh of their flesh and blood of their blood. In this way, step by step, through openings of holiness inscrutable, ineffable, an organic body was prepared, and suitable external circumstances organized that the Lord might appear in his temple. * * * *

Then it came to pass, after these days, that a certain woman, a spirit whose body had perished, and the geist [impersonal ghost] of whose body was in the world of shadows, made herself manifest to Chrysanthea, and said, "Have mercy on me."

Then Chrysanthea answered; "Lo, some of my sisters in the heavens are called in their series Charities, others Kindnesses, others Providences; but I am one of those who are called Mercies; therefore my office is the ministration of mercy."

Hearing this the woman cried, "Woe is me, for I spin every night upon a pivot; and I have this instead of nuptial intercourse. I am set up like a top, and I begin my whirlings,—without being able for a moment to cease; and I go faster and faster, till I spout blood from my nose; and this is the crisis of my state. Then my mouth is full of bitterness, and my belly of wind." And many other sorrowful things she said, too painful to narrate.

But Chrysanthea answered, "Abide with me for a night, and I will stop your whirling; for the Lady of Rapture, one with Her Bridegroom, the Lord, is the All-Sufficiency of myself and my husband Chrysantheus; and we are in harmony with their eternal bridal state."

Now it followed soon after, when the night grew deep, that Chrysantheus and Chrysanthea took the spirit of the woman in their arms, and they held her there. And a great joy possessed them from the Lord, and he filled their nuptial chamber with fragrance.

Then the woman cried, "Hold me, for I am about to whirl." So, firmly clasping her, this nuptial pair ingathered her deeply in their affections, and loved her exceedingly; and their elements, flowing through them, two-in-one, made about the woman an ultimate natural covering.

And the Lord appeared standing by the bed, and spake these words, vibrating through the atmosphere, "I am the resurrection and the life." Then he took out of his own bosom a sacred element, and wrapped it about the woman from head to foot. She being thus clothed upon, he took her by the hand, and she arose. Then the Lord said, "It is needful that our little sister should go out into the place where she wrought and sorrowed, and also where she built and planted, and where her body found decease."

Then Chrysantheus and Chrysanthea rose with her, and the Lord led them all to a place called Lebanon, and also to a place called Niskayuna, and they moved in the spirals of the fine natural air, until they stood where there were graves.

But the spirit-woman shook and trembled exceedingly, and she moaned and was troubled. But the Lord said, "Be of good cheer, for I come to restore the ruins." Then he smote the earth with the breath of his mouth, and cried, "O grave, give up;" and there was a vibration in the earth, and it opened its space-essence; and there came forth the geist of the woman, shadowy, awful, pallid as the moonlight, vapory as is the mist, a living impersonal shadow-specter of the elements; but still, as it were, conscious as by a dream-consciousness. And the Lord said, "Come to me;" and the shadow trembled into his breast.

Then the spirit of the woman stood up straight, rigid, motionless, unbreathing. And the Lord drew her into him, and, in that embrace, united the spirit-body and the geist-body; and the two came forth in one. But the Lord spake, saying, "I have given thee a gift, my daughter; one whom I have also raised in the resurrection of the body." And he attired her anew, in garments resembling the linen undervestures of a bride; and she knelt at his feet and worshiped him.

Then the woman spake, saying, "O Two-in-One! behold, I know not any thing; and I perceive that the woman knoweth nothing, except as in the man; but I am undeserving to receive a man." But the Lord said, "Be of good cheer; a man that is for thee cometh; thy counterpart; I will give thee to him, and bestow him on thee; and this shall be the nuptial night."

Now the name of that woman-spirit, whom the Lord raised from the dead, was in her former life Ann Wormly; but she was called, by reason of her natural marriage, Ann Lee; and she is known as the Foundress of the Society called Shakers."

What do the amphibious brethren at Lebanon think of this? Have they had any notice of these proceedings? These successive Second Comings are getting badly mixed.

QUESTIONS ANSWERED.

Vineland, N. J., Dec 29, 1876.

WM. A. HINDS:

Dear Sir—Permit me to ask two or three questions suggested by your letter to Mr. Pratt in the AMERICAN SOCIALIST of Dec. 21st.

1. If the Oneida Community has discovered the basic principle of all true living, and built thereon a noble and systematic edifice, ought it not to be the model for all men and all time? Since men must be guided by what has gone before, is it not safest to imitate the best? The arrow aimed at the sun reaches naturally a higher level than if aimed at a lower plane.

2. The O. C. has survived many perils; are there not obstacles in the way of all right endeavor? Will men suffer more in striving for the highest possible type of living than in seeking for the lesser good? Can they not endure in the cause of the greater as well as the less?

3. If criticism is so valuable an auxiliary in the development of the truest life in Communism, why not as valuable in common society, in politics, in business?

4. Has not the world groaned long enough under the dogmas of theologians? and is it not time the best things were preached? Too many needing the "bread of life," are fed only on the dry husks of time-servers.

Yours respectfully, A. M. W.

REPLY.

Wallingford, Conn., Jan. 2, 1877.

I thank you for your questions, and will try to answer them in their order.

1. The model the Oneidians keep before them is at least eighteen hundred years old, and we think it does deserve "to be the model for all men and for all time." For a description of it see the first chapters of the Acts. It is safe for men to imitate this model in their practical life, but to insure success they should also imitate the conditions and experiences which preceded its practical exhibition on the day of Pentecost and at Oneida and elsewhere. The arrow aimed at the sun will indeed, as you say, "reach a higher level than if aimed at a lower plane;" but is this a sufficient reason why persons should begin their career as marksmen by shooting at objects which they can not possibly hit?

2. Yes, there are obstacles in the way of all right endeavor which bear some proportion of magnitude to the object sought; and no one should be restrained from seeking the "highest type of living." But if you desired that your son should become a profound mathematician, you would not give him a book on trigonometry or the conic sections before he had mastered the less difficult branches of the science. There are undoubtedly persons here and there who are prepared for "the higher type of life" at Oneida, but people generally are no more prepared for it than your boy is for the higher intricacies of mathematics.

3. In our pamphlet on Mutual Criticism we have expressed the fullest confidence in its adaptability to all forms of society, urging that it should be introduced into the family and educational institutions of all sorts, into every club, every social organization large or small, and into all the churches. It would rejoice us to see it preached every-where and to all classes. Clubs should be organized for its study and practice in every village, hamlet and neighborhood.

4. Yes, the world has certainly groaned long enough under theological dogmas, and it is high time the best things were preached; and yet he who called himself "the bread of life" said to his most intimate disciples, "I have yet many things to say unto you, but ye can not bear them now." It is our impression that the world generally can hardly yet bear some of the truths that he had in the secret chambers of his heart and brain, and that those who hope to get at his "heart truths" had better begin with Mutual Criticism and other such studies and exercises as will bring them to the status of "little children," without which, He said, there is no entering the Kingdom of Heaven.

Yours truly, WM. A. HINDS.

There are, indeed, many sorrows and troubles of which the old proverb, "Least said, soonest mended," holds true. There are some things best hidden in secret receptacles, with the lid shut down, rather than aired in the sight of all. Whoever wears a happy face does a service to humanity; for it is infinitely better that the world should seem full of sunshine than of gloom, that the general heart should be lifted in gratitude rather than abased with rankling injury; and happiness, meanwhile, or its semblance begets happiness, like a dollar at usury, and enriches the moral world as sunshine does the earth.—*Harper's Bazar.*

LAW OF THE INVERSE SQUARE.

PRESIDENT MCCOSH, in his recently-published pamphlet—"The Development Hypothesis, Is it Sufficient?"—quotes approvingly the following passage from the London *Quarterly Review:*

"This law of the inverse square is but the mathematical expression of a property which has been imposed on matter from the creation. It is no inherent quality so far as we know. It is quite conceivable that the central law might have been different from what it is. There is no reason why the mathematical law should be what it is except the will of the Being who imposed the law. Any other proportion could equally well be expressed mathematically, and its results calculated. As an instance of what would occur if any other proportion than the inverse square were substituted as the attractive force of gravity, suppose at distances 1, 2, 3, the attractive force had varied as 1, 2, 3, instead of the squares of those numbers. Under such a law any number of planets might revolve in the most regular and orderly manner. But under this law the weight of bodies at the earth's surface would cease to exist; nothing would fall or weigh downward. The greater action of the distant sun and planets would exactly neutralize the attractive force of the earth. A ball thrown from the hand, however gently, would immediately become a satellite of the earth, and would for the future accompany its course, revolving about it for the space of one year. All terrestrial things would float about with no principle of coherence or stability; they would obey the general law of the system, but would acknowledge no particular relation to the earth. It is obvious that such a change would be subversive of the entire structure and economy of the world."

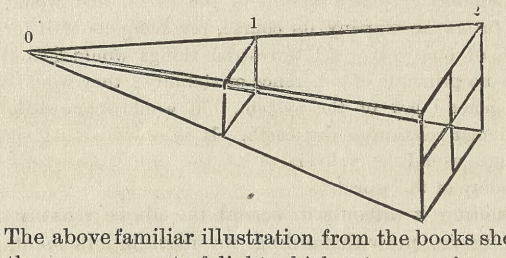
Finding it difficult to accept the above reasoning as conclusive, notwithstanding its high indorsement, we brought the matter to the consideration of a scientific friend (an instructor in one of our oldest colleges), who has contributed the following notes:

"I have read over several times the passage which you quote, and can not but think that the statements are very loose and confused. (I have not read the pamphlet). I readily grant that if any other law than that of the 'inverse square' held true, there might be a 'mathematical expression' for it, and that the results might be calculated, provided they were not too complex for our abilities to follow. But to point out a few of the inconsistencies of the paragraph:

"The writer says, 'Suppose at distances 1, 2, 3, the attractive force had varied as 1, 2, 3, instead of the squares of those numbers. Under such a law any number of planets might revolve *in the most regular and orderly manner.*' Soon after he says, 'All terrestrial things would float about with no principle of coherence or stability;...they would acknowledge *no particular relation to the earth.*' Now if things near the earth acknowledged no particular relation to the earth, how should the planets have any particular relation to the sun? Then again, I am obliged to assume that the writer has made a mistake or omission in the above *supposition*, and that he meant to say, 'suppose at distances 1, 2, 3, the attractive force had varied *inversely* as 1, 2, 3, etc.' If the omission of the word *inversely* was intentional with the writer his subsequent remarks seem to me absurd. Suppose an assemblage of molecules, each one of which attracted every other one more and more strongly in proportion as they were farther apart. Would they not, if left to themselves, crowd together towards a common center with even greater velocity than under the actual law? Compare the action of a magnet on a floating needle with that of a stretched elastic band. The attraction of a magnet for a distant bit of iron varies approximately as the *inverse square* of the distance; and if you allow a floating needle to be acted on by a distant magnet, the motion of the needle will at first be exceedingly slow, and only when it gets quite near the magnet does it accumulate much velocity. Now the force with which the two ends of an elastic band, of rubber for example, are drawn together when they are stretched apart, varies, within certain limits, approximately in the *direct* ratio of the amount of stretching from the position of rest. And if you stretch such a band, and suddenly release it, it contracts immediately with the utmost rapidity. It would seem, under one aspect, that the writer did leave out the word *inversely* intentionally, for he goes on to assert that under this law 'the *weight* of bodies at the earth's surface would cease to exist.' But this, it seems to me,

assumes that the earth would act as if from a single point of its *surface*, instead of virtually from its *center*, an assumption which looks absurd. But whether the attractive force varied *directly* or *inversely* as the distance, as long as there was any attraction at all I can not see how a body, if free to move, should fail to start towards the earth. For under either law, either the nearer or the remoter portions of the earth would exert a force on the body. The writer says that 'a ball thrown from the hand...would become a satellite of the earth, and would *for the future* accompany its course, revolving about it *for the space of one year*.' Why *for the future—for the space of one year?* rather than *for the future—for the space of a lunar month*, or any other *space?* Again the writer says, 'The greater action of the distant sun and planets would *exactly* neutralize the attractive force of the earth' for a body at the earth's surface. I should suppose it would make some difference whether the body were on the side of the earth farthest from or nearest to the sun. But perhaps I have said enough as to the superficial confusion of the paragraph.

"Regarding the writer's main point, it seems to me that any force *acting equally in all directions from a center*, through a medium which of itself does not tend either to augment or diminish the force, must produce *necessarily* an effect upon a *given surface* inversely proportional to the square of the distance of the given surface from the given center. We can easily see why the intensity of light for example, radiating in all directions from a point, should follow this law.



"The above familiar illustration from the books shows that the same amount of light which acts on a given surface at a distance 1, will at the distance 2 have become spread over four times the surface, and will therefore act on the unit of surface with only one-fourth the intensity as at the distance 1.

"If matter could be endowed with a force which should act only in certain particular directions, I see no reason why a different law of variation might not prevail. In fact, I suppose in the case of light there are instances in which we modify the law of actual variation of effect produced. Take for example a light situated in the focus of a true parabolic mirror, and suppose all or nearly all the rays which strike the mirror to be rendered parallel after reflection, and that all these parallel rays fall upon a certain surface in the axis of the mirror, at a given distance. It is not to be supposed that if the surface be moved in the same axis to twice the distance from the mirror, or from the light either, the effect of these rays would be only one-fourth of the previous effect. I suspect that if a stone were dropped in the center of a still pond the *height* of the circular waves would not vary in strict accordance with the inverse squares of their radii. If a force could be confined in its action to act in a single plane, it might vary inversely as the *distance* instead of inversely as the *square* of the distance; or if it could be confined to act in a single *line*, its intensity need not vary at all. This happens practically when a force is transmitted by a rod or a string, the tension of a stretched string or of a compressed rod being sensibly the same at all points between the points of application of the forces. What *matter* is in its essence we do not know, nor *how* it exerts attraction. We do not even know but that the apparent *attraction* of two particles of matter for each other is simply a resultant of innumerable *repulsions*. In fact, some such hypothesis as this seems to me most probable. Prof. Norton's idea is that all space is traversed by lines of force equally in all directions, this force being perhaps of the nature of waves or impulses in an etherial medium. If you suppose a single molecule of ordinary matter to be placed in such a medium, and to be acted on equally from all sides, it would not tend to move in any direction. But if you suppose a second molecule of ordinary matter to be placed in the same medium at some distance from the first, and these two molecules to be of such a nature as to destroy or absorb a certain amount of the force which acts on them, then each of these two molecules would intercept a certain portion of force which would otherwise act on the other one; and since each molecule would thus be subject to a less repulsion from the direction of the other molecule than from any other direction, the result would be a driving of the two molecules toward each other; and it is not difficult to show that as long as their distance apart is great compared with their own size, the force with which they would be driven toward each other would, under the hypothesis, vary sensibly as the inverse square of the distance. I say some such notion as this seems to me probable, for I can form no conception of a way in which a hard, impenetrable unit, like what is the ordinary idea of an atom, can exert any action *directly*, either attractive or repulsive, upon a similar atom at a *distance*.

"I have run on at perhaps greater length than was necessary. As a general thing speculation as to what *might have been* if the laws of the universe had been different, does not amount to much. In nature, at least, *whatever is, is right.*"

THE LATE COMMODORE VANDERBILT.

Cornelius Vanderbilt, President of the New York Central and Hudson River and the Lake Shore Railroad, died at his residence in New-York on the 4th of January, at the age of eighty-two years. Mr. Vanderbilt was born on Staten Island, on the 27th of May, 1794. He became dissatisfied with working the farm which his mother owned, and determined to have a boat. He finally persuaded his mother to lend him $100 with which he bought a sail-boat and ran between Staten Island and New-York and vicinity, transporting freight and passengers. In this business he gained a reputation for energy and skill which brought the patronage of the Government in the war of 1812, during which he performed several daring exploits. By strict attention to business he enlarged his capital and purchased several more boats and employed other watermen to sail them.

Mr. Vanderbilt being quick to apprehend the signs of the times and long-sighted in his financial policy, soon saw the great revolution that the introduction of steam as a propelling power for vessels would cause, and though he was making much more than $1,000 a year from the several sailing vessels he owned and ran in New-York harbor, he accepted a position as Captain of a small passenger steamer between New-York and New-Brunswick, Pa., which position he held for twelve years, accumulating, up to this time, by his small salary and the income from the sailing craft he owned, a capital of $30,000, besides gaining a perfect knowledge of the business. In 1829 the Commodore embarked in the steamboat business on his own account, and from the small beginning in his seventeenth year, became the great steamboat king of the country. In 1857, perceiving that the locomotive would become a greater power than the steamboat, he began selling his steamships and investing in railroad stocks. His success in that direction was shown by the control which he finally attained, first, over the Hudson River, and then over the New York Central—which two roads afterward became consolidated—and last, over the Lake Shore and Michigan Southern Railroads, making in all 1,000 miles of track and about $100,000,000 under his management. He also owned large amounts of stock in the Harlem and other roads. Mr. Vanderbilt was not a man of literary tastes. In his boyhood he gave much of his time to athletic sports, disliking the schoolroom and only getting a modest common-school education, and after he became wealthy he gave his leisure moments to fine horses and other amusements. He cared little for outward display, living in a plain brick mansion, neatly furnished. This same taste he carried into his business, having every thing made for practical use, and not for show. As an instance of this trait, he had all the brass ornaments on the locomotives of the Central Road removed or painted black, when that road came under his control. He had great reverence for the Bible and strong faith in its teachings as derived from the Divine power. His gifts have not been many; that of the steamer *Vanderbilt* to to the Government during the war of the rebellion, and the endowment of the Vanderbilt University of Nashville, Tenn. with $1,000,000, being the principal ones that will cause his name to be remembered. Mr. Vanderbilt has left a carefully drawn will for the disposition of his property, which is said to be about $60,000,000.

THE COCKPIT OF EUROPE.

A German writer has proposed to the European powers a new plan for carrying on war, which has some original features. It is, to have a sufficient area of territory in some part of Europe set apart as neutral ground, and have all the fighting done there. This territory should be fitted up with hospitals, cemeteries, surgeons, and all the conveniencies of modern warfare, so as to make every thing as comfortable and easy as possible; and when any two nations feel pugnaciously inclined they may march at once for this great bull-ring, and fight it out. This would relieve the countries of both belligerents from the ravages of war, and would not disturb the productiveness of either, except as its laboring population were enlisted as soldiers. For a long time the Netherlands served a function analogous to this, and were familiarly styled the Cockpit of Europe, nearly all the great battles for a century having been fought within or near their boundaries. This, however, was attended by the desolation of a fertile and thickly populated country, and the enormous suffering consequent thereon. All such consequences would of course be obviated by the new plan, the only sufferers being those actually engaged. There seems to be a certain amount of the bellicose element in Europe which must have vent in some way, at periodical intervals, and the problem is, how to let it off in the most harmless manner. If all the great powers would consent to this arrangement, dismantle their navies and bind themselves, under penalty of bringing down upon the refractory party the wrath of combined Europe, to do no fighting except upon the reserved territory, it would be a quite positive improvement upon the present situation. We are aware that the plan is open to objection by the more pugnacious, as there would always be an opportunity for the weaker party to shirk fighting, without the risk of having its territory invaded by an aggressive power. This difficulty however, need not be considered insuperable, and if the diplomats and statesmen of Europe should put their heads together they would no doubt be able to devise a method of reconciling such minor difficulties, and elaborating a system which would on the one hand afford a large and wholesome vent for all the pugnacity of Europe, and on the other, preserve the productive soils from ravage, and the working population from disturbance.

NEW BOOKS.

Etching and Etchers: By Philip Gilbert Hammerton. Imperial 8 vo.,492 pp. Illustrated. Boston: Roberts Brothers, 1876.

The American bank-note and the illustrated magazines have rendered wood- and steel-engraving the two most popular kinds of picture making. Both of these arts have qualities which appeal to us quite independently of their power to express thought and feeling. The one dazzles by the precision of its engine-ruling and by the marvelous intricacy of its lathe-work. The other has a kind of softness brought out by the printer, which appeals to us like great suavity in a companion. Not so with an etching. It is old-fashioned. It is done on copper, coated with varnish; the lines are made with a needle, and afterwards "bitten" into the metal with acids. The artist works rapidly and passionately and when he is in the heat and fire of inspiration. He puts in the master-lines, and the salient masses, and hints at all the details. He gets no aid from machinery. The result is something strong and suggestive to the imagination, and not at all pretty, but hard and scratchy, if not offensive, to one who cares a great deal more for fine manners than he does for power and originality of character. Albert Durer invented the art, practiced it too: so have the painters, but of late it has fallen into neglect. It has, nevertheless, great claims on the attention of bold draughtsmen and men of genius.

The publication of so fine a book as Mr. Hammerton's "Etchings and Etchers," evinces on the part of his American publishers a confidence in our art-public which we hope is well grounded. Part first is taken up with some very interesting chapters on the powers and capabilities of the art. They are valuable to any one who has any creative work to do. From his chapter on "Motives" we get these sentences: "The motive of a picture is not so much material as spiritual. It is a certain condition of the mind, produced by the subject, and which the artist, rendering that subject, desires to reproduce in the minds of spectators. * * * This is the reason why great artists so often choose subjects which seem trifling. * * * Almost any thing is a subject, but it only becomes a motive when an artist is moved by it. An etcher ought never to care about subjects, but should etch motives only. * * * And as submission to every real motive is a duty, so are resistance to and rebellion against false motives and half-motives which are only subjects. There are endless beauties and sublimities which do not make our innermost chords vibrate; we just admire them, and that is all. * * * This faith in our own personality is not vanity, it is not a blamable excess of self-confidence, but mainly a right understanding of the necessities of art. It may even arise from a kind of modesty that will not attempt things out of its own province."

The main part of the work is taken up with a discussion of the different schools of Etching—French, English

and Dutch—and with critical notices of the great etchers and their works. In this part of his book Mr. Hammerton exhibits fine powers of observation and great resources for expression. The appendix is for those who are intending to practice the art. And there are other aids scattered through the preceding chapters. The illustrations are twelve etchings copied with one exception by the author himself from etchings by the old masters. The exception is an original sketch from nature. It is a group of Oaks and Poplars over-looking a sedgy pool by the side of some rich and arable plain. What at first appears to be only a wanton criss-crossing of black lines and white paper, comes, at last, when looked at with a glancing movement of the eye—half outwardly and half inwardly—to be a wonderful piece of water—water having great depth as well as a bright lustrous surface, images of trees in it, and shadows lying upon it, and reminders, too, of brown water-weeds and algæ. The interest of the book would seem to indicate that it was written under the influence of some such ideas as we have just quoted from its chapter on "motives."

PUBLICATIONS RECEIVED.

Webster's Unabridged Dictionary is so very well known that commendation of it would be superfluous, were it not for the frequent and valuable additions which the publishers are making to it. It is, and probably will continue to be, until some phonetic reform overwhelms us, the standard dictionary of America. If any one is so unfortunate as not to possess a copy, let him consult the publishers, G. & C. Merriam, Springfield, Mass., as to the best method of getting one.

WHAT PEOPLE THINK OF OUR PAPER.

"The AMERICAN SOCIALIST is discussing, from center to circumference, the science, the philosophy, the economy of human life. If "the greatest study of mankind is man," then is this journal, Saul like, head and shoulders above all others." W. P.

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"We believe you are wielding a grand educational power, which is much needed in our land."

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"The SOCIALIST is doing a great work. I am much pleased with it. More and more the vision of a true and harmonious social order comes to all awakened souls."

Washington, D. C. E. D.

RAW SILK.

OUR correspondent in New-York furnishes some interesting and valuable statistics in regard to the Silk crop of 1876 and previous years. He writes:

"On the 30th of November the total stock of raw silks in London was,

Of China Silk,	17,031	Bales
" Japan "	6,859	"
" Canton "	6,726	"
" Bengal "	646	"
Total,	31,262	"

The deliveries for consumption from January 1st to November 30th, 1876, were 49,910 bales, or 4,538 bales monthly, against 49,879 bales, or 4,534 bales monthly, in 1875, and 50,983 bales, or 4,635 bales monthly, in 1874.

Italy's production this year is less than one-third that of last season. Her average production for the last five years has been 70,000 bales, 100 lbs. each, per year. In 1876 the product was but 22,000 bales; a deficiency of 48,000 bales.

In France the average crop for the last five years has been 18,800 bales per year. In 1876 only 3,300 bales; a deficiency of 15,500 bales.

Spain has averaged for five years 4,400 bales per year, producing in 1876 only 2,200 bales; just half a crop.

The Levant has produced an average of silk and cocoons for Europe of 14,400 bales per year. In 1876 only 9,600 bales a deficiency of 4,800 bales.

The total deficiency in the European silk-crop for 1879 is thus shown to be 70,500 bales, or a little more than the entire average crop of Italy.

The Asiatic crops for 1876, show a surplus of some 24,000 bales in all kinds, which is fortunate. The whole world's annual production of raw silk is estimated to be 210,000 bales.

SKATING SCENES AT CENTRAL PARK.

HOW FORTY THOUSAND NEW-YORKERS SPENT NEW YEAR'S DAY ON THE ICE.

On the frozen surface of the Central Park lakes yesterday democratic New-York turned out in full force. It was estimated that between 30,000 and 40,000 men, women, and children availed themselves of the opportunity presented by the holiday of enjoying themselves on skates. The Park Commissioners have provided ample accommodations for skaters while donning their costumes and skates. The main building is a three-story structure, the lower floor or basement of which is divided into two rooms. In one of these may be found a large number of skates of all kinds, from the aristocratic New-York Club skate to the old-fashioned and now almost obsolete wooden skate. The charge for the use of these is 25 cents an hour for each pair. A deposit is required, and is returned on the delivery of the skates. The most popular skate is an improvement on the English "Acme" skate. This does not require to be fitted to the foot, as in the case of the "Acme" and many other kinds of skates, but is adjusted by means of a key that screws clamps on the sole and heel of the boot, and thus makes it impossible for the skate to come off unless the screw or clamp breaks. The demand for skates was very great yesterday. In the other room on this floor, mild beverages, such as ales and cider, are sold. On the second floor is a restaurant and lunch counter, where a great variety of edibles may be procured at moderate prices. On the third floor is a large room, with windows overlooking the lake, reserved for ladies.

A constant stream of people was pouring in and out of the building yesterday to and from the lake. On the ice were seen many curious and wonderful exhibitions of the skating art, and it would have taxed the descriptive powers of Theodore Winthrop to do justice to their eccentricity. Several young men, surrounded by circles of admirers, were gracefully displaying their efficiency in the "outside edge," the "Dutch roll," the "spread eagle," the "grape vine," and many other intricate movements. Many young girls were evidently endeavoring to skate for the first time, and it was interesting to watch their timid movements. Their pretty faces, flushed with the cold and excitement, would have furnished an attractive study for an artist. Their futile efforts to maintain their equilibrium, and the lame result, ending in woful downfalls on the ice, elicited much sympathy from their escorts, and bursts of derisive laughter from the small boys who happened to view the mishaps. The scene was constantly changing; every one was full of animation under the combined influence of the sport and the bracing air. Young lads in great numbers crowded the cars to and from the Park, and on the ice their varied styles of skating presented an interesting sight, apart from the more graceful displays of proficiency by older experts. The skates used by the boys, as a rule, were antiquated, but here and there a youth could be seen on a new pair of the finest skates, while near him a poor boy was enjoying himself with equal relish on a pair of old-fashioned rusty skates fastened to the foot by straps. Some persons availed themselves of the chairs, and young ladies who did not skate were pushed around the lake by their escorts. The chairs were let out at the same rate as the skates—25 cents an hour. Those who turned their back on the city with its formality of New Year's calls and spent the day on the ice at the Park, certainly lost nothing by the exchange.—*N. Y. Tribune.*

MARK TWAIN AT HOME.

A CORRESPONDENT of the *Capital* thus describes Mark Twain. His house, he says, "is a structure architecturally midway between a mediæval church and a modern game of base ball. Herein Mark lives the elegant life of a man of leisure, cutting coupons, smoking long and strong pipes from morning to night, and drinking lager beer, which he buys by the keg, and often. I was shown into the library, the appointments of which are characteristic of the owner's originality. The tints are all neutral and the furniture of the homeliest and plainest description. On the study table stood a plaster bust of John Calvin, on whose face somebody had inked a goatee and festooned moustaches. The charm of the room is in the immense open fire-place, where generous logs were burning upon old-fashioned brass andirons. The mantlepiece is of heavy black oak, purchased by Mr. Clemens in England. Over the fire-place is a brass plate, on which the following inscription is engraved in old English text: 'A handsome man is the ornament of his own house.' While I was reading this legend our friend came in. He is as tall and as sad-eyed as ever. The unequal disposition of flesh upon his face, which is pulpy in places and lean in others, tells of the struggle for supremacy that is going on within his tissues between the fat-producing beer and the fat-destroying tobacco. The tobacco appears to be getting the better of the beer."

POURING OIL ON TROUBLED WATERS.—The effect of oil in stilling troubled waters has been so long known, remarks *Iron*, that it has been constituted the basis of a proverbial phrase. A very small quantity of oil thus used has frequently overcome a very powerful sea. Not many years ago a case occurred in which a ship's crew was enabled, during a severe storm, to escape on shore by the help of a few gallons of oil. A similar and equally successful employment of the same substance is reported to have been made off the "Cape of Storms" last summer. The *King Cenric*, a vessel of 1,490 tons, left Liverpool in June last for Bombay. When off the Cape of Good Hope she encountered a heavy gale from the north-west, which continued for some time. Tremendous seas broke over the ship, bursting in the main-hatch, washing away the hatch-houses and boats, smashing in the front of the cabin, and destroying the captain's and officer's stores and clothing. The gale lasted for nearly five days, and though the vessel stood it very well, it was impossible to repair any of the damage, as the waves were continually sweeping her decks. At length the chief officer suggested the trial of throwing oil upon the water. Two canvas-cloth bags were obtained, and into each two gallons of fine oil were poured, the bags being punctured slightly, and flung one over each quarter in tow of the vessel. The effect was magical; the waves no longer broke over the poop and sides of the ship, but several yards away, where the oil had spread itself over the surface and around the poop, in the wake of the vessel, was a large circuit of calm water. The crew were thus able to repair the damage with greater ease, and the ship was relieved from the tremendous shocks she had previously received from the heavy seas. The two bags lasted two days after which—the worst fury of the gale having expended itself—no more oil was used.

Nature invites us to a little lunch, but she seats us at a table which glitters with crystals and which is warm with ruby wines.—*Foot Notes.*

SUMMARY OF NEWS.

HOME.

The widow Van Cott is preaching every evening in New York as a revivalist.

New-York detectives have just broken up an extensive gang of mail thieves.

The death of Mr. Vanderbilt did not effect the price of the stocks in which he was interested, on the New-York Stock Exchange.

It is reported that Ex-President Woolsey has nearly completed a new work, "Political Philosophy," and that it will be published early in the spring.

A refusal of the operators of coal-mines in the Mansfield district, Pennsylvania, to pay three cents per bushel for digging, has caused the strike of three thousand miners.

The prices of books have been reduced 15 to 25 per cent. from the prices of, say, three years ago. Many books such as were then published at $2, are now issued at $1.50.

P. P. Bliss, the author of many of the songs in the Moody and Sankey collection, perished, with his wife, in the great Ashtabula disaster. Mr. Moody has taken up a collection for Mr. Bliss's two sons.

Congress advanced $1,500,000 to aid the Centennial Exhibition, taking a bond as security for its repayment, Leading business men are now petitioning the Government to relinquish this claim.

The lawyers who defended John D. Lee, the Mormon who is soon to be shot for his part in the Mountain Meadow massacre, are undertaking to speculate by publishing, in book form, a complete revelation of that affair.

A treaty between the United States and Spain for the extradition of accused persons has been signed. The treaty is said to be very comprehensive, and specifies twenty-six offenses for which such persons can be surrendered.

Eph. Horn, the celebrated negro minstrel, is dead. He has been on the stage for more than twenty years. His last words in response to a wish for his speedy recovery were: "Oh! I guess I'll get over it. I always was a good man on the end."

The Presbytery of Newark, N. J., which has been trying the Rev. I. M. See for allowing women to preach in his pulpit, has decided by a vote of nineteen to twelve, that his action was objectionable; and they affectionately admonish him to refrain from it in future. Brother See will appeal to the Synod.

Twenty-nine milk dealers of New-York city have been arraigned before the Court of General Sessions, on the charge of dealing in adulterated milk. Five of them pleaded guilty, and were fined $50 each, the remaining twenty-four, all members of the Milk Dealer's Association, will stand for trial on the indictments.

The Short Mountain and Lykens Valley coal mines took fire from an unknown cause on the 1st inst., and all efforts to stop the conflagration have proved futile. As all the collieries in Lykens county are connected by subterranean passages, it is feared they will also be visited by the fire. The day on which the fire began being a holiday, the miners were not at work, and consequently the loss of human life that would probably have otherwise occurred, was avoided.

Those merchants of Matamoras, who are citizens of the United States, have appealed to our Government for protection from Gen. Revueltas, commanding the Mexican army at Matamoras, who has recently imposed a tax of 3½ per cent, on all merchandise in the City. These merchants having failed to pay this tax, their stores have been broken into and the goods confiscated. Secretary Fish has replied that as Revueltas is representing the Government of Lerdo, which is the only one yet recognized by the United States or any European Government, and the complainants went there fully acquainted with the condition of the country, the United States has no right to send troops to protect them. The President has ordered a thorough investigation of the reported outrages.

FOREIGN.

The Turks are obstinate and war seems probable.

Preparations for the Paris Exhibition of 1878, are rapidly progressing. The jury for the Department of Music, is announced, the name of Ambroise Thomas heading the list.

The reports from Cuba are favorable to the Cubans who are fighting for independence. The Spanish troops under Gen. Campos have been badly defeated in several late battles, and a number of large sugar estates have been destroyed by the fires of the patriots.

SOCIALISTIC NOTICES.

The Co-operative Industrial Association of Virginia, is a Joint-Stock Company which has just been chartered and organized under the laws of Virginia, with the following officers to manage its affairs the first year:

President, THOMAS J. DURANT, of Washington, D. C.
Vice-President, JOHN BRAINARD, of Washington, D. C.
Treasurer, JOHN HITZ, of Washington, D. C.
Secretary, J. A. ROWLAND, of Washington, D. C.

BOARD OF DIRECTORS:

EDWARD DANIELS,	of Fairfax Co., Va.
TAPPAN TOWNSEND,	of New York.
THOMAS J. DURANT,	of Washington, D. C.
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SAMUEL LEAVITT,	of New York.
C. C. ELLIS,	of Washington, D. C.
J. A. ROWLAND,	" " "

The Company is now ready to receive applications for membership, and subscriptions to the capital stock, which is offered in shares of $25 each.

All communications should be addressed to the Secretary,

DR. J. A. ROWLAND,
No. 600 Sixth-st.
Washington, D. C.

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WATCHMAKER & JEWELER,
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We have no price-list, out particular attention is given to special orders from a distance.

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NEW YORK RESTAURANT.

Situated almost opposite the new Post Office in New York city is a first-class RESTAURANT, where every article to be found in the market, and of the finest quality, is served up. We use the fruits and vegetables prepared by the Oneida Community. Prices very reasonable.

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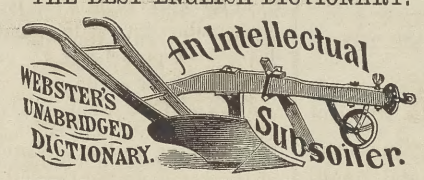

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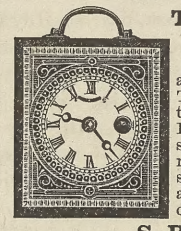

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